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ORAL HISTORY RESEARCH CENTER

CHRIS LINDLEY

Interviewed by Catherine Jones
16 June 1988
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INTRODUCTION

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my oral history interview with Catherine Jones,
Interviewer (please PRINT)
which was conducted on 6-16-88, to Indiana University.
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*Please send a copy to be placed in
the Hist. Soc. Museum if possible, we
would like other transcripts if the interviewers
are willing.*

In full accord with the provisions of the Deed of Gift, I hereunto set my hand.

Chris Lindley 3/14/91
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INTERVIEWEE: Chris Lindley
INTERVIEWER: Catherine Jones
SUBJECT: History of Paoli, Indiana
DATE: June 16, 1988
TRANSCRIBER: Norma Olmer

Jones: I'm Cathy Jones and I'm here with Chris Lindley at his home in Paoli, and today is June 16th.

Lindley: Okey-doke.

J: Yes. (banging noises) I know your family were the original settlers here. Can you tell me more about what you know about their journey over in... and all that. Do you know very much, or anything about...?

L: Well, for fear of being long-winded, I 'll try to cut it short. Jonathan Lindley was known to be the first... well, not the first settler of Orange County but pretty close to the first. He came in 1809 and surveyed the area a little bit.

J: Yes.

L: But actually, he was going on to Terre Haute. So he and a group of speculators bought some land at Terre Haute. So he went back down to North Carolina to Orange County, which is now broken into Orange and Alemands(?) County; that's where my relatives come from. And got a large party together of Quakers who came up here and stopped at a place called "Half Moon Spring" which is about two miles southeast of Paoli. And stopped there because... in that time, the Indians were beginning to go on the warpath, with Tecumseh and the Prophet and a group of those. And they were going to stop there for the winter and next spring go on up to Terre Haute where they had bought this piece of land.

However, Governor Harrison came through and stopped with Jonathan, and they decided it would be better if they just stayed in this area. And so they all settled down here.

The main reason for leaving North Carolina was because of the slavery issue.

J: Yes.

L: Quakers in the early 1700s had decided against slavery, and members of the Society were not supposed to own slaves, and yet in North Carolina which was a slave state, all the other people around them owned slaves. And so there was a problem of occupations and work.

J: Yes.

L: Most of the Quakers couldn't move into the large planter class because they couldn't have a slave, so most of them were small farmers and free laborers, and they were being driven out by the slaves. So it was partly economic but...

J: I hadn't thought about that.

L: ...it was partly their religious testimony against slavery led to their economic problems. And decided the fact the land in that area in North Carolina was not extremely fertile anyway, and this promised to be a new free territory where they wouldn't have to compete with slave labor....

J: Right. Why would they move into Terre Haute of all places, though?

L: Well, it seemed like it was going to be a good spot. They bought a large tract of land there. In fact, if you look at the history of Terre Haute, Jonathan Lindley is looked at as one of the original people in on it.

J: Huh.

L: 'Course, you know, it was... it would have been quite a good spot for them there on the banks of the Wabash and everything. But instead, they stayed here in southern Indiana. And we've been here ever since.

J: Are there Quakers in any other part of southern Indiana? Or did most of them come here to _____?

L: Most of them in other years came right here. There's a few small groups settled over at Salem at a place called Blue River Meeting.

J: Yes.

L: Recently there's been some started in Bloomington and Evansville, and up at Columbus. So other southern Indiana... we're about the only spot.

J: Well, you know, this is something that really hadn't occurred to me much earlier but, do you think that the fact that at the beginning, Paoli was predominantly Quaker and was the only...?

L: Oh, not really.

J: No?

L: It... well I would say at the very, very beginning; not the town of Paoli but on the outskirts down there towards the Half Moon Spring -- in that area. They built the first meeting in 1813....

J: Is that at Lick....

L: Lick Creek.

J: At Lick Creek; yes.

L: So they were the first organized religious group in the county. They had a little jump, I guess, on the other people although, you know, by 1816 when Paoli was founded, you've got other groups starting to filter into the county.

J: Do you think that the Quaker influence has had some part in making what's unique about Paoli?

L: Oh, I would say because... although there's other towns up in central Indiana that are even more isolated as far as their Quaker population, but there was a great deal of Quaker influence in Paoli. Because there's four meetings here...

J: Four meeting houses?

L: Yes. The census of 1900 listed 18 Quakers... or 800 Quakers in Orange County. And that's not counting the people that were children brought up in it but did not go ahead and become members. So you've got a large influence there. And it has a thing as far as temperance, abolition of slavery, concern about social problems; that sort of thing.

J: Yes.

L: As far as... like many Protestant groups have kind of went down into a morality issue where there's no drinking, no smoking, no gambling, no betting on things, no... all that sort of stuff. They had a thing called the "Book of Discipline" that

governed the morality and behavior of the members of the society...

J: Really?

L: ...back in the early 1800s. We still have one today but it's not nearly as harsh as it was then. They're quite good at excommunicating their --it wasn't really called that-- for dancing, accomplishing marriage without... outside of the discipline.

J: Right.

L: Children, you know, being born outside of marriage, gambling; there's... old minute-books are just full of that sort of stuff. So it had a lot of impact as far as the morality and the character development of the county.

J: In the early days. Do you think that's something that kept on?

L: I think in some ways it was quite beneficial in the early days to have a strong standard of morality amongst some of the people. Otherwise, you know how the frontier usually goes; there's quite a bit of murders and things like that.

J: Yes.

L: So, having a religious side that was closely knit and controlled the activities of its members, I think, helped the county in the beginning by... you know, there's more control over the way... before law became well-established...

J: Right. Right.

L: ...and controlled the society.

J: There was a real strong internal....

L: Controls. Yes.

J: Right. Right.

L: That's what sociologists would say.

J: Do you think that that influence stayed on throughout Paoli's history? Or is there some point where you see it starting to break up a bit? Or...?

L: I think it... it starts to break up as the Quakers become less important in the....

J: When did that...?

L: Well, they're very important, you might say, up through the... they're still important in the town but, I mean, as far as being a predominant force... probably around the last part of the 1800s. They start to slip a little as groups like the Braxtons who were always Presbyterians....

J: Yes.

L: People like that started to come in and become the major economic force in the town. And the fact that Quakers have always had a testimony against the display of wealth leads them to a lesser position.

J: Yes.

L: The large houses you see in town are not usually built by the Quakers. That sort of stuff. So they begin to lose their economic influence as wealth increases.

J: Right.

L: And they lose their moral influence, I guess, to some extent because they become more concerned with the internal controls of the members of the Society and so they're not as much... well, they're not circulating outside with the other members of society so much.

J: Yes. OK. Right.

L: Although, you know, it... they are to some extent... they were still important to the town as far as an example of morality because they would go together with other staunch groups like Baptists and people like that, who were Temperists, and things like that.

J: So they still stood for, you know, the right way....

L: Certain... yes.

J: Right. Right.

L: And all small towns have their, you know, mostly Protestant character like that...

J: Yes.

L: ...to control morality.

J: What is it like today, in terms of the Quakers and where they stand?

L: Well, part of our problem today is that we're not so much different as we used to be.

J: Oh. (laughs)

L: We dropped the plain dress, the gray... the black clothing...

J: Yes. Yes.

L: ...and the plain speech, the use of "Thee" and "Thou," about 1900, thereabouts. Because the fear was: that they were not adopted to set them off from society but as a protest against society as far as the display of wealth in clothing. Therefore they wore the plain clothes. The use of "Thee" and "Thou"... because "You" is a plural pronoun standing for actually two or more persons. And so the "Thee" and "Thou" speech of England that was used to... according to one person, wealthier more upper-class people got the use of "You." And so Quakers adopted...

J: Ooh.

L: ...the "Thee" and "Thou" in protest against that thing. Everyone's equal, therefore...

J: Oh, I didn't know that.

L: ...let's use the singular pronoun. But of course, eventually, when the whole society adopted "You," why, it doesn't make the protest _____...

J: Yes.

L: ...so they quit using that. So we're not so much different today as... mostly just like many other Protestant groups. We adopted a pastoral system instead of the original quiet meeting.

J: Yes.

L: So there again, we lose... well, I guess, 1919 was... the last quiet meeting was out at Newberry as far as continual

meetings that way, before they had hired their own pastor.

J: And at the quiet meetings..? I mean, they were just quiet? People went and just kind of sat together awhile?

L: Yes. And they always said: If the spirit moves you, you got up and spoke. But that was mostly the way they worked. And so the difference that we used to have is kind of gone.

J: Right. So now you're not so different.

L: We're not so much different than any other Protestant group in town...

J: Yes. Yes.

L: ...except that there's still some... some measure of support for old testimonies against war... more in the way of social concerns and things like that. There's still some of that goes on.

J: Yes.

L: If... in town, if there's some charitable move, or charitable-type thing going on like... the last blood drive was held there at the Meeting House.

J: Yes.

L: Things like that. A lot of that goes on; there's still some of that. We're not quite as large a group, you know, as the Methodists or something like that. But there's still some influence, I guess.

J: Do you think, just by virtue of the Quakers having been the founding group...? Are they... is there some kind of, like, advantage or...? Do you know what I mean? Historic...?

L: I don't... there's not really an advantage there, but there's a little... well, there's sort of a... most of the genealogists of the county, people that are interested in that sort of thing... you wouldn't believe how many people like to claim descent from Jonathan Lindley, although there are a lot of....

J: There are a lot of Lindleys around here. (laughs)

L: There are a lot of people that like to claim descent from Jonathan. We ourselves... my branch is one that doesn't claim

direct male descent.

J: Hmm.

L: But there's a lot of that; there's a lot of: "Well, my family was part of the original move from North Carolina." There's part of that... that psychological benefit. "My people came from North Carolina here, seeking freedom."

J: Yes.

L: There's a little... they don't like to talk about the economic thing as much.

J: Yes. Right. Right.

L: You know, the testimony against slavery was what brought them here, but it also led to an economic problem which Indiana...

J: Enough to get them here.

L: ...served as a good purpose for that --alleviating their economic distress. And so, there's a little psychological benefit to being, you know: Your...

J: Part of the....

L: ...people were the people that moved away from slavery and all horrid institutions of the South and everything. So you know, there's part of that; the old settlers-type of thing.

J: Right. Right. Right. "This is my town; my people..."

L: "My people have been here..."

J: ..."five generations." I guess more than five right now, for sure.

L: About eight.

J: About eight, yes. Yes. Yes.
What year were you born?

L: 1968.

J: So you're 20. 20; OK. And I take it you've been raised in the Quaker faith?

L: Well, indirectly to some extent. Of course, my father was... while he was at school, he kind of wasn't as active in it. And then we've lived in several places before we came back here.

J: Oh.

L: And of course, my mother's not; she's from Perry County and she was raised in the Church of Christ. So I really wasn't raised in it, but in my younger years we didn't go too often. But when we did go, that's where we went is to one of the Quaker meetings. Then, oh, probably about five, six years ago we became more active in it and....

J: When you say "we," do you mean you and your mother and father? Your father...?

L: Yes, most of... the whole family went quite some time. And then I went out to Beech Grove meeting --which is kind of south of Paoli-- for about three years. And then last year I started going to Paoli meeting and became a member there.

J: Yes, I think I remember (laughs). I was talking with Catherine one time and... yes, and I think she'd read that maybe you were doing something in the church; giving some kind of reading or something like that.

Just out of curiosity, why did you go down to Beech Grove rather than...?

L: Well, the rest of my family goes there.

J: Oh really?

L: My grandmother, and my aunt and uncle, and my cousins go there.

J: Do they live in Paoli?

L: No, no, they live south of there.

J: So you wanted to go _____.

L: Well... and then we were having a little trouble with the pastor up at the Paoli meeting; it wasn't what everybody really wanted. So there was kind of an exodus out to the three rural meetings. But now they're kind of back again; it's pretty stabilized now.

J: OK. Tell me about your mom and dad. Where are they from

and what do they do?, and stuff like that.

L: Well, my father is from Orange County. He is the son of John and Martha "Dolly" Lindley.

J: Yes. Yes.

L: And he's the last of their children. He was born in 1945. He went to Purdue University and he graduated with a degree in Agricultural Engineering, and he now works for the SCS, Soil Conservation Service, at Jasper, as an Area Engineer.

J: Yes. Yes.

L: My mother; she is from Perry County, Indiana.

J: Is that southern?

L: Yes.

J: OK.

L: She lived... about eight miles north of Tell City is where she was raised. And her parents were Murrel and Juanita Sandage, and she was born in 1950, and she's a housewife.
(laughs)

J: I don't think I know when my parents were born. Have you gone through this before? You must have.

L: Oh well, it's easy to figure out.

J: Yes. Yes. How did she and your dad meet? Just out of curiosity.

L: Well, my dad is a... was, of course, an engineer. In _____ he worked with the CJ Rest Company one summer, and they built a lake down there called "Saddle Lake." And my mother lived just downstream from that. So they happened to meet there and one thing led to another.

J: (laughs) You mentioned... did you mention that as a small child you-all moved around a bit? or...?

L: Well, because he was an engineer, why, he worked at different SCS offices. And the first one was at Vincennes -- where I was born.

J: Yes. Oh.

L: And then we moved over to Scottsburg for awhile, and we were right in that area. We moved over to Madison; well, we always lived in the country. And then he got an opportunity to come back... he got a job at Paoli and so we moved back here in '77. And then just a couple of years ago, why, they moved the area office in Paoli... the area office in Vincennes, they coalesced them at Jasper; so he now works down there.

J: OK.

L: But we still live here.

J: Right. Do you know..? I'm just curious, did your dad ever think of... did he always want to come back to Paoli? Or did he... or was it more: it just worked out that...?

L: Well, it worked out nicely, and I think he... when he got the opportunity, he wanted to come back here.

J: Yes.

L: You know, and it... well, it was closer for both of them to their families. 'Course his family lives here and her's lives in Perry County, which is just an hour's drive away. Whereas before we were an hour from Paoli and two hours from her family.

J: Right. Right.

L: So it was closer and it worked out a lot nicer.

J: Right. OK. And how about yourself; do you think you'll...?

L: I don't know.

J: Well, OK, you're....

L: As a teacher, it depends a lot on the job. I'd like to stay in this area; it seems nice. I like the people and, you know, I've already been fairly active in the town and different things.

J: Yes.

L: So it would be nice to be able to stay hereabouts -- somewhere.

J: Yes. Yes. You want to teach history?

L: Yes.

J: And you're in your third year now?

L: Yes, this will be my third year.

J: This will be your third... OK. All right. At IU.

L: Yes.

J: OK. Do you want to live now... I mean, now, this is wonderful; it's your kind of.... I mean, you're in Paoli but you're out in the country.

L: Yes.

J: Do you like living out in the country or would you want to...?

L: Oh definitely; I've always been a country person.

J: OK.

L: Towns just never did suit me.

J: Well, how's adjusting to Bloomington?

L: (laughs) Not easy. Especially when you've got someone living here, someone living there, someone moving above you, below you, you know. It's a whole different thing; and then the idea that everytime you went out, you were always in the city, you know. There wasn't any getting away. So, there was a little difference, but there was always some release in getting to come home.

J: Yes. Yes.

L: That was a benefit of not being too far away.

J: Yes; right. Right.

L: I could get a breath of fresh air. (laughs)

J: And quiet.

L: And quiet.

J: And quiet. Were you able to come home very much?

L: Yes, quite frequently.

J: When did you graduate from high school?

L: 1986.

J: Oh, tell be about being a kid here. I mean, here you were out in the country.... How many brothers and sisters...?

L: I just have one sister.

J: One sister? Is she older? She's younger.

L: She's younger.

J: She's younger, yes. Your mom looks really young by the way. I thought she was your sister when I....

L: (laughs)

J: I thought, "Oh, I'm glad I didn't say _____" But... so what... how much younger is she?

L: Just two years.

J: Just two years; OK. So what was it like, you know, being young? Well, of course... Wait; I'm sorry. You moved back here when?

L: '77.

J: And you were how old then?

L: Well I would have been 9.

J: You would have been 9. OK.

L: I was in the 4th grade.

J: Did you-all move to this house then? Where you are now?

L: Yes.

J: OK. Had this been...? did you buy this new or was this part of the family _____ or something?

L: This house was just built.

J: It was just built. OK.

L: There was a house underneath of it that was burned.
(laughs) Sometimes we wonder about that. Of course it didn't, you know... we did a lot of cleaning up _____.

But as a child, mostly,... well, I didn't have... when you live in town, you've got the benefit of being close to a lot of other kids.

J: Yes.

L: Whereas out here... of course, fortunately I had a sister; so I had a playmate. And we always had the horses. We've always played with those, and rode them and everything. And living in the country, you have a certain... well, you develop responsibility. If you have animals or something that you've got to take care of....

J: Yes.

L: And I remember my first responsibility... big responsibility, was to make sure that the dog got his food every morning and every night. And that was when I was about, you know, 8 or 9, whatever, when we moved over here. And my sister... of course her responsibility was: the cat got their food. So, you know, you've got that, and then we've always raised a large garden.

J: Yes. Yes.

L: And so, that was something that we had to get into, you know. Pulling weeds and making sure it was all tilled down and everything. And so... although my father worked all day during the week, why, he always had quite a few things for us to do. So our playtime was cut into by there being certain things... like different chores to do. When we got in... we decided we wanted to have sheep and so we had sheep.

J: Wow. Really?

L: 4H.

J: Are they very common around here?

L: Oh yes. The 4H project, they are. So we had sheep, and then I had chickens; I've still got a few. And had to peddle eggs. And then we planted strawberries, and we picked strawberries every spring and sold those. So we had all those different little money-making projects, and that requires some responsibility.

J: Yes. Yes.

L: But of course, then, my mother being home all the time, why, we got to do other things like.... My sister's friends, their family... why, we all became friends. And so we did a lot of things; they were going places and things. So we had... we would get together and ride, or we would go somewhere and have... do different places and do things. So there was... you got to do a little bit with other kids. But not... there wasn't the day-in and day-out thing you get when you get to run around with other kids. You know, you just live away from too many kids.

J: Did you ever get a car during high school? Were cars very common for high school students?

H: Yes, they're there. Especially in this area because everybody lives...

J: ...a bit away, yes.

H: ...a bit away. No, I never had a car. We've always had an extra car which I got to drive once in awhile. But as far as my own, I never did. Because it was too expensive and...

J: Yes. Yes.

L: ...my strawberries and stuff never made that much money.

J: (laughs)

L: And not having a car was kind of a... getting a job so, you know, you have... you've got the job to get... to pay for the car, but you've got to have the car to get to the job.

J: Right. Right.

L: Kind of a vicious cycle there.

J: So did you, like, do... so, instead of, like, going into town to work during the summer, you would...

L: I would do things here...

J: ...do the stuff around here.

L: ...as much as I could.

J: All this raising sheep and stuff like that... I guess I'm not... when you said that we did it for 4H, does that mean that

each... like you're part of 4H but each kid is doing it to raise money for himself?

L: Yes.

J: OK. OK.

L: But... it was pretty good money because I made enough that I've never had to borrow any money for college.

J: Really?

L: So I....

J: Jeez.

L: And besides the fact... I was known as a kind of miser anyway. (both laugh) I was pretty good about putting my money in the bank and spend it another day. Well actually, I guess, I have to... partly my parents were _____ because they put a thousand-dollar CD in when I was young.

J: Yes, but still....

L: And of course, that grew and grew and I couldn't take it out until I was 18 or so. But the rest of the money, you know, I just kept... kept sheep and sell the sheep. Pick strawberries, you know; eggs.... Do this little stuff and put it all in the savings account.

J: Were you doing it, at the time, so you could go to college? Or did you just want to make money, you know, just to make money and have it?

L: I think I was always... it was always expected that I would go because, of course, my father went. And I broke his tradition because I went to IU instead of Purdue. (laughs) But it was always... I was always kind of... I wasn't really pushed into it, but it was kind of expected; and I expected it myself...

J: Yes.

L: ...because I always did fairly well in school...

J: Yes. Yes.

L: ...and, you know, by the time I was in the 7th and 8th grade I was put into more academic classes and everything. And so in

high school I was always an academic student.

J: Yes. Yes.

L: So I was always... you know, I was expected to go to school. And I was expected to go into higher education by my parents.

J: Yes; right.

L: So there really wasn't much doubt. In fact, I'd say they expected it a long time ago if they put the CD in.

J: Yes, exactly. (laughs) It wasn't to buy a new car that they were putting that away. Right.

L: But when I decided, you know, my senior year, to go to IU, why, there was controversy there. (laughs)

J: Really? Was it very much or just...

L: No. No. It was like... "The old family tradition is broken." (laughs)

J: "My own son."

L: Yes. Yes.

J: Oh dear. I wonder what happens if you all go to a football game, or a basketball game, or something?

L: No, but we sometimes watch them and they're quiet. Interesting.

J: Yes.

L: Usually my sister sides with me, so.... (laughs)

J: _____ with your dad.

L: And my mother, she couldn't care less. She doesn't care wherever we go, as long as we go.

J: Yes.

Well, when did you first become interested in history? When did you know that....

L: Oh goodness. I was in the 6th grade and my social studies teacher was Mr. Miley, and I remember that we did some studying of various cultures and things like that. And then some study of

history. And at that time, I decided I wanted to become a social studies teacher. Well, that was 6th grade. And in the 7th grade we had a social studies class. Not history or anything, but it's kind of a mixture of culture, history and sociology-type stuff.

J: Who was your teacher?

L Rita Pittman. And so, then, I just kept... but interest just kind of snowballed. Once it started it just rolled... I would go to the library and I would check out books about a certain country. And there would be a historical story in this... in the book about that nation or whatever. And I would read that. And the history thing just kept going, and by the time I was in the 8th grade --when they have US history-- I was very interested in it, and had made my decision that teaching was what I was going to do.

So I went on through high school, and I took geography and more U.S. history and, of course, we had to take government and economics and stuff, but I always kept the interest in history. I always looked at literature through a historical perspective, and everything....

J: Yes.

L: Plus, in my family, I've got... one of my aunts --great aunts-- is now a genealogist, and she's also interested in history. So there was that added bonus of having people in the family that were already interested in history, though it was local history.

J: Right. Right.

L: So that's where I get my interest in local history. And then, my grandfather knew everything...

J: Yes.

L: ...if you could get him to talk about it. And so, once in awhile I would get good choice bits of history from him.

J: Yes.

L: So, there was always a lot of people interested in history. And the fact, I think, coming from a Quaker background... when I got interested in that... we were in a very long....

J: In the Quaker church?

L: Yes, we have a very long and well-recorded history.

J: Yes.

L: You know, it goes back to the 1640s, and I would read the different books about that. So that....

J: Yes.

L: And more and more history there, and so I looked at that and that got me more interested in history. So, by the time I was a junior, when I had U.S. history, why I was just... I was hooked. And that was... my decision was made to teach.

In my senior year, I had a little problem though because I'd decided I wasn't sure I wanted to teach or not. I liked history; I was also interested in social work at that time.

J: Oh.

L: So I thought I'd juggle that around a little bit, but my dad kind of helped me make the decision to go through the teaching anyway, because that's what I wanted... I think that's what I really wanted to do anyway. There was kind of a ... well I don't think....

END OF TAPE ONE, SIDE ONE

J: Right. But as an ideal or a....

L: I was kind of idealistic then about it.

J: Right.

L: So I went ahead into teaching, and I'm glad I did. I enjoy it. I've substituted several times at school and...

J: Oh yes? Oh.

L: ...so, I like... I like to teach. I like that educational thing because I learned so much from it. And I enjoy seeing kids when they learn something.

J: How excited they get?

L: Yes. With myself, when I learn something new, I'm so eager to go out and share it with people. That's always... that's just the kind of person I am. I think I was always meant to be a teacher because that's....

J: Yes. Yes.

L: Well, I'm sort of idealistic about it now because I haven't really done it day-in and day-out.

J: Yes. Yes.

L: But there's still... there's that urge to go out and share knowledge, because my theory about education is: it's transitory. What you learn is not for your own benefit so much as something that you kind-of pass on to others.

J: Yes.

L: And you hope that that continues. I mean, it's for your benefit, but if you keep it only for yourself, you're not doing any good for the rest of society.

J: Yes.

L: That's another thing I think that comes from my Quaker background. There's a very deep-seated interest in social-type things.

J: Oh?

L: The problems of society; the good for society. More interested in a corporate-type outlook rather than an individual outlook. I'm not out to get everything I can get in the world or... maybe like a business major, make as much money as I can. I'm more interested in: What kind of good can I do for society?

J Yes. Yes.

L: I think that's kind of our place. It's just a different outlook on life.

J: Well, in high school, were you aware... had you articulated this to yourself? I mean, were you aware...?

L: I don't know. I look back now and see... well, mentally and religiously I'm a more mature person than I was in high school.

J: Sure.

L: Every year I look back and I see differences.

J: Yes. (laughs)

L: I started out, and it may have been the difference between where I was going at the time, because I remember in high school... well, you might say, small rural churches have a different outlook sometimes...

J: Yes.

L: ...on life and on religion than, maybe, more modern churches or whatever. So I can see that part of me develop as a... well, coming from a very secure home: everything's fine....

J: Yes.

L: More interested at that time in the individual.

J Yes. Yes.

L Probably as a sophomore and as a junior I was very interested in myself. What... well, to put it in religious terms, Salvation; that type of thing. I was more interested in that personal aspect.

J: Yes.

L: Then, as a senior in high school and as a freshman in college, and even now, I see more development: The shift more towards the social than the person.

J: Yes. Yes.

L: The person that's more concerned about society's problems than about what good that person can do for society. Whether I've solved my personal problem or not, I don't know.

J: Yes, but....

L: Looking at it from a psychological... as if I was examining my own life from a psychological perspective,...

J: Right. Right.

L: ...that's what I see. I don't know whether I've really solved the problem or whether it just kind of moved and kind of parallels itself along with the social.

J: Right. Right.

L: As I see that my life is wrapped up in society, you know...

J: Right.

L: ...and that may be partly because I made such a firm decision to become a teacher then. And when I got into college, the decision was pretty-well made, because I went right into education.

J: Yes. Yes.

L: So, it may be that that development kind of parallels the personal attitude.

J: Yes. Right. Right. That makes good sense. Do you think that this interest in helping... or, you know, really trying to participate fully in society, do you think, in terms of other peers, you know, friends, (I almost said "kids"), people your age around here, do you think that that's very different?

L: Well, the _____....

J: That's probably hard because there's all different kinds of....

L: There's all kinds of people. I see myself not as the typical person...

J: Yes.

L: ...of this area or of my age group. Perhaps... well, even in Bloomington, I don't see myself as a typical person...

J: Yes.

L: ...at my age, because my interests are different, and because the fact that I'm a different type of person. Well, I'm a coalition of a new, modern outlook on life: a very... more intellectual-type person. And also the rural part of me,...

J: Yes.

L: ...the old secure person, don't like too many new things or whatever. Very secure in the old habits.

J: Yes.

L: And then there's the intellectual part of me that questions that sort of stuff so...

J: Yes. Yes.

L: ...partly there was a conflict.

J: Yes.

L: My first year in school was definitely a conflict between who I was. And I think I resolved that: I'm part and part, you know. I'm half this, half that; and the two of them kind of mingle together.

J: Yes.

L: And so, when I'm in Bloomington or something, I'm... I can become maybe a little different type person. When I'm in Paoli, I move in the other direction but I'm still different than most people either who are Paoli,...

J: Right.

L: ...that have stayed here, not gone on to college. Well, those people who are in college, I see myself as different.

J: Right, but you can mingle with both...

L: I can feel comfortable with each group.

J: Yes. Right.

L: It goes back too because of the difference in me being... well, an intellectual person often-times are not concerned with (pause) well, how should I say it? Well, there are those people who are intellectuals and concerned with religion and things like that, but not... I think maybe that that's where I... I come from that tradition; I jut into that intellectual tradition and I... the two of them coalesced.

J: Some academic types, as girl _____....

L: Become more....

J: ...are just more interested in knowledge for itself, and don't have the social commitment to do something with it. And I think what you're saying is that you've kind of... I don't think you're interested in learning just for learning but to kind of do something....

L: No, I want to be able to use that knowledge.

J: Yes.

L: But there's also the intellectual....

J: Right.

L: Well, sometimes intellectualism leads towards questioning... agnostic or atheistic outlooks on life. Where that's never been my problem. It was for awhile; that's where the conflict came in.

J: Yes.

L: But then I resolved that and picked up on the old... more faithful-believer part, you might say. (laughs) And so, that became part of me, and I resolved the conflict between the intellect and the blind-faith type person...

J: Yes. Yes.

L: ...because, when I was in high school there was no questioning-type attitude -- until I got to college. And then there was the questioning attitude...

J: Right.

L: ...which brought conflict between who I was, and I resolved that. And now I know more of who I am. (laughs)

J: Yes. Yes. Well, let me ask you this: how much... and this might be one of those impossible questions to answer, but I can kind of see.... I'm wondering, I guess, where did the value of you valuing the old-time stuff --like you said....

L: Well, the traditions and things.

J: But is it... I mean, how much do you think is just from growing up in a small community like Paoli; how much of it is... because you were in the country, you know, versus living in a town. Can you... do have any feel for...?

L: Well I think, for one thing, as far as valuing old-time things is: when you grow up in a family and society like I come from, there's more emphasis on traditional morality, attitudes, outlook on life...

J: Yes.

L ...because that's the kind of society that you're in.

Security, because coming from a nice, very close family... there's no breaks, no divorces, anything like that in my history... in my family's history. And so the family was very safe and secure, and very close. My cousins from... well, my grandmother... and she has two sons that live here, my dad and my uncle. And then my uncle has two children; one's a year older than me and one's a year younger. We four cousins were more... closer than most cousins; we were more like brothers and sisters...

J: Yes.

L: ...but not quite. And so there was more closeness that developed in our whole family between our... you know.

J: Yes. Yes.

L: Well, I guess, in other countries it was more like an extended family. It was closer. Close to an extended family, I guess, is what I come from. So we've got that, and then, of course, my other grandma and grandpa, I was always real close to them. And so there's always... all that support that you get from that type of family. But also the emphasis that that type of family brings on your behavior and actions that you have. If you do anything a little different, you might be classified as a rebel in the society that I come from.

J: Well, when you say: "the society that you come from," you mean the family? you mean the Quaker church?

L No, this rural type society...

J: OK.

L: ...that I live in. As far as... if you live in Bloomington, your next-door neighbor may not care what you do.

J: Exactly right. As long as I don't....

L: As long as you don't bother them. If you lived here in the Paoli area, people are more concerned about what you do because of the fear of upsetting the community's values --or whatever.

J: OK.

L: If somebody runs around with someone's wife, there's talk. You know what kind of talk there is in small towns or whatever...

J: Yes.

L: ...because there's fear that that upsets one family's children, or something like that.

J: Yes.

L: I'm... they'll never say that, and people who are college-educated or have a different outlook... "Well, what in the world do they think they're so worried about other people's business for?" People outside of a rural community that have never lived there, if they've always lived in a city, they see it as: They've always got their nose in everybody else's....

J: Small minded, or something like that.

L: Yes, always got their nose in everybody else's business. But when you live close together, and there is only so many people, and you know a third or 50 percent of the people in the rural community, you're going to know their business because that's just the way life is. You work with them; you're around them....;

J: Yes.

L: ...you go to church with them. You do things like... you're going to know about them, and so there's more emphasis on traditional values because you're with those people more.

J: Yes. Yes.

L: In the city, I may live between neighbor A and B; go to work on the far side, and then hardly even know them.

J: Yes.

L: But you know, if you live in Paoli, you may go to work with the neighbor. Or the person down the street, you may work with them or... you know.,

J: Yes. Right.

L: ...they may go to the same church you do, or their children are in school and you know them or something. So there's more... it gets less and less as the town grows bigger, but there's still.... Everybody pretty well... somebody in town knows everybody else. (laughs)

J: Did you ever like the fact that when you got to Bloomington, it was, like, oh, anonymous? Did you ever like that?

L: No.

J: Or did you always miss...?

L: I have... I like being able to know everyone. I like being able to walk down the street and meet lots of people that I know, that I can talk to, I can relate with, because I know what kind of a background they come from and I know what kind of people they are.

J: Yes. Yes.

L: Although, you know, I'm generalizing a little bit. The whole thing I'm generalizing.

J: Sure. Yes. Yes.

L: There's always different kinds of people anywhere you go. Even in a small town, we've got a lot more different people than outside people realize. You know, a city person goes out of the city and they look at a rural place and they think: Everybody's alike.

J: Everybody's the same.

L: It's not true. Everybody's... there's all sorts of different characters. And I enjoy that because I know those different characters better than I would know them in a city.

J: OK, so....

L: When I got to Bloomington, I was not well-pleased without knowing people. I grew up... I had grown up in a society where I'm, well... the introductions, the "meeting people" was not difficult because you just slipped into it.

J: Yes, yes.

L: Somebody you knew knew somebody else, and so that just... one thing led to another and there wasn't much need of real formal introductions or, you know, it wasn't so difficult to get to know people.

J: Yes.

L: You know, you'd met them... and it was easy to meet people.

J: Yes. Yes.

L: So that part, I really missed in Bloomington. You really have to work when you meet people.

J: Yes. Yes.

L: You don't know what kind of people they are; what kind of background they come from; what kind of values they have. So there's a lot more work in meeting people.

J: Yes.

L: So I think... after a while in Bloomington, I just gave up on meeting too many people and just... there's just a small group of people you know and you kind of spend most of your time with them.

J: Yes.

L: You come here, [Paoli] and whenever you go down the road and you see somebody, and you wave at them or whatever, you got... there's just more rapport with people.

J: Mmm... OK. Gosh, a couple of questions came to mind. One is: Are people..? OK. You... all right. You didn't move here until 4th grade, but then you spent your time out in the country.

L: Yes.

J: Is there much difference between a kid who grew up in the country versus a kid who... versus town life?

L: You mean as far as here in Paoli?

J: Yes. Yes. In terms of, like, outlook or values or something?

L: I think there is. I didn't notice it so much in high school. But if I look back on it now as far as, say, my sister's class on down.... As I can be a more outside observer now than I was in school, I see more difference. I see more... there's... those people who come from the lower socio-economic status tend to live in the country...

J: Yes.

L: ...and those who live in town come from a slightly higher socio-economic status. Not always, but to some extent they're....

J: Yes.

L: Although Orange County is the third poorest county in Indiana.

J: Yes.

L: But, you see just a little bit of that. I don't know how to say it, 'cause I can only feel the difference. There are those like me who lived out in the country who became academically inclined, such _____. But you see the cliques developing. The groups of people, those who were academic or come from a higher socio-economic family, the two of those seem to be coming together.

J: Academics and higher economic...

L: Yes, your socio-economic status and your academic... or your intellectual inclinations come together, creating two class systems, which is very evident in a town the size of Paoli. Because you see that; you feel it.

J: Yes. So it's becoming more like the children of the higher economic families are the ones that go on to college and...

L: People... I think it's always been that way, but because wealth is distributed so unequally anyway...

J: Yes.

L: ...you really feel it. I don't know whether... I think it's always been that way. There's always been a traditional hostility of rural people towards city people or even, to some extent, town people.

J: Well, this is one of the things I wanted to ask you about. Like during high school --even though you said you were more aware of it after high school-- I mean, how was it? I mean, did you just go into the high school... did you kind of just know who was from the country, who was from the town?

L: You just know that sort of stuff.

J: But that's just part of knowing who they are anyway?

L: That's just knowing who the people are.

J: It's not that that's a way of categorizing people?

L: No.

J: That's just one more thing that you know. Well, what is...?

L: Because there's such a mixture anyway.

J: Of...? You mean...?

L: Well, of... there's some rural people that are more highly educated. Some... well, the last few years... especially the later '70s, you had this "back-to-the-land" type movement or whatever, where we had a lot of college-educated people come down to Paoli from Indianapolis or from Louisville...

J: Right.

L: ...and move into the country. And, of course, their children tended to be more academically inclined or whatever. So you got to know them. So there's those people, there's those people that lived in town which was split into two groups: those who were from lower econo... socio-economic status that were in another _____, and there were those from the higher that tended to be academically inclined. So you got those two groups: you've got those who are lower and those who are higher, and the two of them didn't mingle so much.

J: Yes.

L: So, you just kind of knew who was who and where they'd come from and everything. But not that it made... that wasn't a way to categorize people because, you know, with all the people... college-educated people moving into the country, why, you got rural people who were highly educated. Town people who were highly educated. And those who were not.

J: Those of each. Did you say that... do you think it's gotten more that way? I mean, that there's ...

L: No, I think it's less than it was several years ago, because of all the people moving out to the country. I don't think it makes as much difference...

J: Aaah.

L: ...where you live now, as what socio-economic status you

come from.

J: I see what you're saying. Oh, I see what you're saying.

L: Let's take the 1920s for example. If you lived in town and you come from a fairly well-to-do family, you were probably the most intelligent, academically-inclined people.... (well I shouldn't say "intelligent", but "academically-inclined," interested in intellectual pursuits) people in the county. Rural people tended to be less-educated; not that they were less intelligent, but that they just didn't have the benefits of higher education as much.

J: Do you think they valued...?

L: I think... yes, I think that's the other thing. There wasn't as much value and emphasis placed upon it. So in the 1920s, you know, there's a difference there. But as time has gone on, you see less and less of "where you live" determining what kind of...

J: Yes. Yes...

L: ...intellectual stance you have.

J: OK. Because now, the socio-economic lines aren't....

L: It's as much....

J: It's not as clear that, if you're....

L: With the advent of the automobile especially.

J: Right. Right. OK, I see what you're saying.

L: The idea that you can go between... you know, live 10, 20 miles out or whatever, and go to town....

J: Now, when you were in high... what year did you graduate?

L: '86.

J: '86. Oh gosh. So, when you were in high school, you're saying it was real mixed.

L: Yes.

J: Yes. OK.

L: I don't... well, once in awhile, I mean, you feel the difference between the academically-inclined people in school and those who are not. You know, you feel that difference; the lack of --well, I don't know what word I want-- socialization between the two groups?

J: Yes.

L: Which has been my fear, that our educational system is failing in that respect of creating a more equal society. It places emphasis on those who excel at education, and those who don't, it doesn't worry as much about them. It doesn't push them quite as much and so you get.... I don't know, I fear that's where we're failing.

J: And then, so each group can eventually get stuck in its own cycle.

L: Yes, pulled farther and farther apart, which the idea of public education is to bring the groups back together.

J: Yes. Remember, the first time that we talked you were saying something like: I think until about the 1950s that, you know, you had the Presbyterians...

L: (laughs)

J: ...who were like the apex. _____ until the 1950s, and then the Quakers and then, I guess, the Methodists and the Baptists or something.

L: Well, I don't know. I wouldn't....

J: (laughing) You taking that back now? (both laugh)

L: It's just kind of a theory.

J: Yes, yes, yes, yes.

L: Something that I just kind of... well, from my historical research last year, kind of. I don't know where to put the end of the date at. Maybe not the 1950s; maybe before that.

J: Yes.

L: But there seems to be that prominent families... I shouldn't say that your church affiliation determines your stand in the county but that who those people were, tend to be more attractive to certain churches. For instance, the Braxtons who were always at the very... almost always the apex of wealth in town, were

always Presybterians.

J: Yes.

L: Whether they were always Presbyterians and just because they were Presbyterians became wealthy, I don't think... I think it's the other way around: they were wealthy people anyway and tended to be attracted to the Presbyterian church probably because they always had gone there. I don't know.

J: Yes.

L: I don't know what the....

J: Probably...

L: They just amassed wealth, and they just happened to be at the apex. The Quakers became... I don't know; tend to... there's a theory today, we've been discussing about what kind of people the Society of Friends attracts, and it tends to be people who are somewhat well-educated who... middle class, you know; somewhat thinkers.

J: Yes.

L: They tend to be people who are not wealthy because the Society doesn't usually... doesn't advocate wealth or anything like that. You know, it doesn't place very much emphasis on wealth. It places more emphasis on social concerns, that type of outlook.

J: And if you have wealth, you don't flaunt it.

L: Right. You don't flaunt wealth because they don't like that. If you look at our Meeting House, it's not a very elaborate structure; that's just the way we are. So it tended to attract those kind of people who were moderately well-to-do. Not ususally the wealthy-wealthy people like the Braxtons. That's why I say that if you look around... the houses that were built in town that were large, beautiful homes did not tend to be built by people that were affiliated at that time with the Friends.

J: Yes.

L: So you've got that... I think their homes were just not quite as spectacular because they didn't flaunt their wealth.

J: And of the Presbyterians, it wasn't just the Braxtons?

There were other...?

L: There were other groups....

J: A couple of other....

L: The Boyds, I think. Well, some of the Boyds went to Friends and some went to Presbyterians. The Throops... different groups like... I think there were several of them. The Fraziers... I believe there were a few Fraziers in there.

J: The Tuckers were still...?

L: Well, the Tuckers, of course, are recent imports in the town.

J: Oh, are they? All right.

L: But, of course, they go to the Presbyterian now. The Braxtons are the ones that are most familiar to me as far as the wealth because they were the wealthiest. Well then, you've got John Riley's family who were fairly well-to-do, I'd say, and with the Presbyterian church. So you've got that group.

Then you've got people like, well, Dr. Laben Lindley who was a very distant relation to me... was not exceptionally well-to-do; I mean, he wasn't very wealthy. Or if he was, he didn't show it because pictures of his house... it wasn't a very elaborate building or anything. So that... of course, they were affiliated with the Friends, so there's a little difference there.

J: Yes. Yes.

L: Then you've got groups who were more attracted to the Baptists. It's a theory that the Baptists tend to draw from middle-class and lower-class groups of people.

J:: What kind of... is there... can you elaborate on that theory anymore? (pause) Are they...?

L: I don't... I can't say for sure just... in the old days, you know, back in the early 1900s, late 1800s, who went to the Baptist church. I can't really state...

J: Yes.

L: ...so much. Some of them, I know, were the Rhodes(?) I know, and the Hams(?). Some of them were fairly well-to-do; they weren't very wealthy. Not like the Braxtons or anything.

J: Yes.

L: They built small substantial homes whatever, and tended to... those people were attracted to the Baptist church. 'Course it's three different Baptist churches in town now. Tell you the truth, I can't tell (laughs)....

The Methodists tend to be all across the board. Some were wealthy, some were not. In fact, I think some of the Braxton daughters married some... I forget some people that went to the Methodist.... Of course, it's... the Methodist Church is what is now the Central Baptist Church.

J: The Methodist...?

L: The building of the Central Baptist....

J: Oh. OK. Right. Right.

L: ...was the Methodist Church.

J: Right.

L: So.... Then, of course, they bought... sold that and moved out to 56.

J: I think I remember when we were talking....

L: And then there's other groups, I guess, that came in later, that were attracted.... The lower-class people, I guess.

J: Yes.

L: And then you're... that is, as far as my theory is, of the town of Paoli. Your rural areas, everybody went to the same meeting, or church, that was usually close... closest to them, so it didn't make much difference what... 'cause everybody was fairly... mostly the same bracket, the same socio-economic bracket, you might say. They were all mostly farmers _____ at that time.

But, of course, the theory's all falling apart today. It's not....

J: With cars and stuff like that.

L: Yes, and the fact that with our secular age where many wealthy people... many middle-class and many lower-class people don't go to a church or.... You know, you've got that _____ so the theory's pretty well defunct.

J: But... yes. But....

L: In the early 1900s, I think you could find, if you really wanted to prove it, I think you could prove that as a theory...

J: Yes. Yes.

L: ...that the affiliation a person had with a church also had some degree of... I mean, you could figure out what kind of socio-economic status that person had.

J: And you think...?

L: Not... I mean, there's always exceptions.

J: Right.

L: But I think, in the early part of the century, you could see that type of situation.

J: And, I think, last time we talked, you said it was probably, like you said, you figured 'til World War II. And now it sounds like you're not so sure it went on quite that long?

L: I don't know; I just really.... I didn't do a lot of research, you know, of.... I'd say World War II... the Depression or World War II would be the end of it because they... the Depression... a lot of people lost money, or wealth, and the World War II, everybody saved money. So, World War II also created another... a different class wealth system. I don't know; I think that that would be a proper date.

J: Everyone's ...

L: If you were trying to put dates on it, I don't know.

J: Yes. Yes.

L: Of course, you know, the town became fairly well-to-do in the early 1900s, whenever there was the resort, the Mineral Springs Hotel, that sort of stuff. There was a little money there, and then there was a lot of money... this wealthy family, like the Braxtons... the big homes were built... oh, the 1890s, early 1900s.

J: Right. And they are beautiful, those homes. (pause)
Have you seen much change in Paoli?

L: Have I seen much change in Paoli?

J: Yes.

L: (laughs)

J: You're 20-years old. You've been away at school for 2 years, although you've been coming home for....

L: As far as the 11 years that I've lived here, I guess I've seen change; I've seen it grow.

END OF TAPE ONE, SIDE TWO

J: I don't know if it's very common up there in northern Indiana. I don't know.

L: I don't know, it's something... well, maybe not because a lot of it... the way the article I read in... well, Orange County Courthouse, they had a guy that wrote a special article concerning the Square plans, and he said that the Square plan was often brought from the upper-South.

J: Huh!

L: So I don't...

J: When they say... is that like the....

L: Virginia, North Carolina, Tennessee, Kentucky; the upper-South. So sometimes I think that that was brought from the upper-South with them. And then there were certain Square plans that were brought from Pennsylvania over....

J: Yes.

L: But people from Pennsylvania tend to settle in the, say, Columbus, Ohio, Indianapolis... that's central part of the state.

J: Oh, that's right. That's right.

L: You know, people tended to go directly west of their homes, although the people from North Carolina and Virginia, those people kind of came more northerly.

J: In fact, my linguistics-person I know told me that in

Indianapolis... I forgot what road it is, but it's the divider between the dialect of southern Indiana and northern... you know, the northern _____.

L: _____ that you could put a boundary on it.

J: I'm not real sure, but that's what they say sometimes.
(laughs)

L: Well, you can always tell when certain people are from northern Indiana and southern Indiana because we have a southern accent.

J: Right.

L: So somebody... well, it's an upper-south accent. It's not the deep-south accent.

J: Did you get kidded very much when you first....

L: Oh yes.

J: (laughs)

L: One girl said, (with heavy accent) "Are you from Georgia?" You know. I said, "No." I don't think my dialect is that bad. I've been down south and it's...

J: It's a lot different.

L: Yes.

J: Well, you know, this just brings up something: Did you encounter... well, all right. First of all, when you're at Bloomington, I don't know if very many of your next-door neighbors or what-not were from southern Indiana -- or Paoli.

L: My roommate this year was from up toward Rushville, which is still on the southern... kind of southern dialect area, so I didn't have that.... Yes, we had one guy from New York...

J: Oh.

L: ...New York. We had some different people from northern Indiana, up around South Bend, and people like that.

J: Did you get any... any... did you come across any kind of attitudes or ideas about what people from southern Indiana were like?

L: Oh, well, we're hicks, of course. That's the whole idea.

J: Yes.

L: And Paoli is known as a hick town and everything.

J: (laughs)

L: Yes, we're not supposed to be very intelligent down here.

J: Were you expecting that when you knew you were going to be going to IU? Or was it... were you surprised by it?

L: I don't... I wasn't overly surprised. I figured that's the way a lot of people's attitudes run. But I... it made me defensive sometimes, I think. "Now just a second; where you come from and how you speak doesn't necessarily tell you how intelligent or intellectual a person is."

J: Well, you know, I was talking with someone at the high school once, someone who teaches there now. And he said that of the students that do go on and go to college, you know, he said that there was a pretty high drop-out rate? And... or fairly high, maybe not.... I mean, that they don't stay in the whole four years; they just might go for two or something like that. And his idea was... or he wondered if it was hard for them adjusting because of, you know, getting...

L: Well, I can see where....

J: ...razzed about where you're from....

L: Yes, it could be... from being.... People just....

J: A hick.

L: They don't... yes, they just don't accept the idea that people that... well, they don't accept the idea that people can... with a southern accent, or people from the south, can be smart...

J: Yes. Yes.

L: ...because the idea is... it's a stereotype that some southern people are, oh, hillbillies or _____

J: Stupid.

L: Yes, that's the whole idea.

J: Yes.

L: "They're just not intelligent. You have to be from the north...

J: Yes.

L: ...and maybe from the northeast, whatever, to be a smart person."

J: Yes. So now, what we're talking about is not just within Indiana,...

L: It's a stereotype.

J: ...it's a national stereotype.

L: Yes, I think it is. I think it really is; I think people have that attitude because, I don't know, I just think... I can kind of see that when you go to Bloomington, where you're from... people say; "Oh..." Or rural people are always characterized as hicks too...

J: Yes. Yes.

L: ...regardless of where you're from.

J: Yes.

L: You know, if you're from a little-old podunk town up in northern Indiana, it doesn't make any difference whether you're from the north or not. (laughs)

J: "You're not too much of a _____"

L: You're just a hick.

J: "You're not someone from here." Yes. Right.

What else was I going to ask about? (long pause)

Going back to high school, _____ for a second. Was it your impression... how can I say it? Was it your impression that, like, you know, were you ever surprised when you found out that girls wanted to go to college? Was there much difference between girls and guys wanting to go to college?

L: I was never surprised. Of course, my family's quite (laughs)... there's no stereotype as far as what the role of

women is, or anything like that. Which is maybe different... no, I was never surprised. Of course, my generation isn't nearly as... well, I mean, the role of women versus the role of men or whatever is not... we're not... don't have that same problem.

J: Do you think that most of the other students would have felt that same way?

L: Oh, I think so, because many times girls are at the head of the class.

J: Smarter.

L: I think they tend to work harder many times.

J: Yes.

L: But our class is the first class, I think in 3 or 4 years to have had two boys at the head. You know, valedictorian and salutatorian, and to have a lot of boys in the top 10 of the class.

J: Hmm. So the girls _____

L: Normally girls are usually... usually lead the class. So, it's fallen back in the old pattern again. This year.

J: That the girls being....

L: We had 2 years where there were two... the boys were at the two top positions. And now it's back to the old way again.

J: (laughs) We can only hope that next year...

L: Yes.

J: Well, we'll wait and see. OK.

I remember last time, you said something like... I think there were 96 kids in your class, or 95?

L: Yes, or something; I can't be exact where it is. 96 or 98, I forget which. There was over 100 for awhile, but some of them didn't make it.

J: I think I remember you saying that probably, like, 25 percent may have gone on to college, may have....

L: I'd say that's probably about right. I don't know,

depending on how many people went to trade schools and....

J: Oh, you mean going away to school, part of it may have been vocational schools or....

L: Yes, I don't know, it may have been... I think they... they did run a survey in the school paper to figure out how many people were _____; I think it was about 30. 33 percent; something like that. I forget which it was.

J: And I remember you saying that, of course, some people like, you know... a girl might marry someone and leave. Would that happen, like... would you say that would be another 20 kids that may have happened to? And the rest of them....

L: Some marry and leave and some marry and stay. Some don't marry. Some stay. I don't know. There's a lot of difference there. The majority of people don't go on to school from Paoli. But many of them lately have been going into the army and the armed forces, and different groups like that.

J: Has that been picking up more? Enrollment?

L: I don't know if it's been picking up anymore, but it certainly is more of it... I mean, to me, it seems like it's... more people in the last... well, I think that nationwide it's probably picked up, because there's been more emphasis on recruiting here in the last 8 years or whatever. So a lot more people have been going. So... and I think that tends to be true in an area like ours where it's somewhat economically depressed anyway, and it's hard to get a job. And so...

J: Yes.

L: ...that's a way out.

J: Yes.

L: Those who can't afford to go to school or have no desire to go to school in the first place, they just can't find a job in Paoli.

J: Yes, I remember you saying that most of the people... of the kids that do stay, most of them would probably just go on and work in the factory or....

L: And those who go on to college, many won't come back because what can they come back for? Myself, I might be able to and again, I might not be able to.

J: By teaching? Does that play in your choice... in your
_____...

L: I don't think so; I just think I was always meant to be a teacher.

J: Yes.

L: I think that's the way it was. No, I don't think... if I'd wanted to go off to come back, I could have chosen, I think, different fields. But, you know, for that matter, if a person was really interested in business, they could go off and come back and start up some sort of business if they felt like Paoli lacked.

J: Yes.

L: But then, of course, you'd have to be an innovative person and willing to work very hard at it.

J: Yes. Well, I know that we were talking about the Square before.

L: Oh.

J: Was there something that you...?

L: Oh, I was just thinking; I noticed that there were fewer businesses on the Square than there was when I was a little kid.

J: Did your parents...? Well (pause), and this is a loaded question, because I know you've... talking about older people probably... I assume that _____ told us some stuff about the Square and...

L: Yes.

J: ...how it used to be. (pause) Well, OK, you know, when you look around and see that another store has gone out of business or something like that on the Square, I mean, how does that make you feel? Well, here's Paoli but here's our Square. (laughs)

L: I don't know. Of course, the old people, they're quite... they like to reminisce about the days when the Square was a booming commercial section and everything. You walk around the Square and every building was full, and you could get a place to eat on the Square, and you could buy your shoes...

J: Sugar and... yes.

L: ...and the theater was on the Square, and everything... everything was on the Square; you didn't have to go anyplace else. Of course today, very little is on the Square and there's not very much else (laughs). There's a lot of complaints, you know, that: "Oh, we have to go to Bedford if we want to get anything." Or, you know... because there's..."You can't get anything in Paoli" is the idea.

J: I guess what I... OK, so... I mean, for you, do you think that that, like, says something like: Oh, Paoli is in trouble. Or do you think that that's just that things are now with cars and people...?

L: People can get places faster...

J: Right.

L: ...and, you know, it's half-an-hour to Bedford and...

J: Yes.

L: ...it makes a nice little getaway trip, and small communities like ours that are not that far from... well, you know, it's an hour to Louisville and it's half-an-hour to Bedford; an hour to Bloomington makes it a convenient little commuter town.

J: Yes.

L: _____ a lot of people live in Paoli that work elsewhere, or live... and that's part of the rural thing where a lot of people moved up here. Many lived in the southern part of the county and they work in Louisville...

J: Right.

L: ...and they do some of their business in Paoli; it's the closest grocery store, the closest gas and everything. The bank's here. There's little services that a little town offers, and then, of course, they also get into the social network of the town -- or the community. So you've got that. And they go on and they work in Louisville; that's where they get their income.

J: Yes.

L: Well, maybe they work in Bedford or Jasper or somewhere like that.

J: Yes.

L: And sometimes it determines on what side of the town or what part of the county they live in. So, yes, it's a little commuter... it's kind of a commuter town, really.

J: How do you think... or do you know, I mean, having talked to other people, how they...? Well, we'll talk about the older people, how they feel about that whole change.

L: Hmm, I don't know. Of course, you've got certain people that like to remember "the good-old days"...

J: Yes.

L: ...and everything. I think a lot of them miss the town like it was. It's not as close-knit a town as it was, maybe, in the '50s (MACHINE OFF)

_____ because there are a lot of people new. _____ brought in a lot of newcomers.

J: They got the Mennonites too, that whole thing.

L: Yes. You've got a lot of people come in from other places, so the town had to... had to accept outsiders or quote "What the..."

J: Foreigners. (laughs)

L: The "furiners" as they used to call them. The "furiners," you've got that... they had to accept that. And not that that was any problem; I think a lot of those people were accepted into the social network. But I think they like to think about the good-old days when the town was even smaller than it is now.

J: Yes.

L: I mean, you knew everybody and, you know, you could go on the Square and buy whatever you needed. People came into town on Saturdays...

J: Right.

L: ...and they still do. (laughs)

J: Right. And the stores stayed open until 10, and you stayed on the Square...

L: And that sort of thing. But that's the way every generation is. Always going to look back and remember when things were what they thought were bet....

J: The right way.

L: The right way.

J: Yes. What was I going to say.

Well, 'cause I remember the last time we were talking and at the end I asked you, like, you know, what... are there any things that really puzzle you, or something, about Paoli? And one of them was: You wondered why the older people were so.... I think I even wrote it down this morning. (long pause) "Had such a reaction to foreigners."

L: (laughs) Well, I just... I don't think you want to call it "foreigners." Anyway, I think it is kind of interesting. I mean, what is... is it because they're afraid of being looked down on, or because their values don't coincide or correspond to the values these outsiders -- or foreigners or whatever-- bring in?

J: Yes. Yes.

L: I think it's the inferiority complex they're afraid of. It's older people, and it's younger people maybe that have never been...

J: Oh, I see what you're saying.

L: ...outside of the community very much or whatever. I think there's that certain attitude. Someone moves in here from Louisville; they're afraid that that person is going to have, maybe, different values than they do. Maybe they're going to look down upon them as, maybe, a hick. Maybe that's what they're afraid of.

J: Hmm.

L: Whereas I went out to confront it, they're afraid that it's going to come to confront them.

J: Yes. Yes.

L: Where, you know, I went out and it confronted me at Bloomington... when I go back to Paoli, I'm supposed to be nice and safe and secure from that sort of stuff.

J: Yes.

L: I don't have people walking down the street and me talk to them: "Oh, you're from a little old hick town" or anything.

J: Right. Right.

L: They're afraid that people that come in from elsewhere and that's what they're going to say.

J: Yes.

L: How are they going to react to the community? How are they going to react to the town? Are they going to have that: "Oh, these people are small-minded" or whatever. "Busy-bodies and..." You know, there's always that problem: How do you incorporate different people...

J: People, yes.

L: ...into...? You know, it's the same way as America when the immigrants came in: How do you incorporate those people into the mainstream of America?

J: Right.

L: On a small scale here in Paoli --or any rural community-- is how you incorporate the outsider into the mainstream of the local society.

J: Yes. Well, then, particularly if the outsiders, you know...if.... My impression is --and correct me if I'm wrong-- most of the people that commute are probably, like, you know, have... they're professionals.

L: Oh maybe; maybe not.

J: Maybe not. OK.

L: They may work in a factory somewhere else, or....

J: OK. All right.

L: Probably not going to work at... probably people that work at the gas station are not going to commute down to Louisville down at a gas station.

J: Right.

L: A lot of construction workers. People who drive trucks. A lot of professionals commute. Like my father now, and of course, he didn't have to at one time but he does now. Doctors and lawyers, of course, don't usually commute; they have their practices here.

J: Yes.

L: Different...a lot of people that are other professionals outside of those do commute to other places because there's no place in town for them.

J: Yes.

L: Buisnessmen, things like this. Then they've got, you know, some that don't. And there's some... I think the construction and the truck driving and some factory work draws a lot of people.

J: Yes.

L: Of course, up at Mitchell, as you pass there, Carpenters Body Works, whatever, where they build the busses...

J: Oh yes.

L: ...draws a lot of people.

J: Right. Right. Right.

L: That's commuting, but not on a very far basis.

J: Right.

L: And I think the same way probably... there's Bedford and Jasper. Places that aren't too far off draw people to work at factories and things.

J: Right.

L: 'Cause, of course, you know, we've got factories here in town but, you know, there usually... jobs are pretty-well taken. And the professionals that stay in town --probably that work in factories-- are going to be upper management-type people.

J: Yes.

L: They're going to not be commuters most likely; they often

are people that work... or live in Paoli and work, you know, in the factory.

J: Yes. Yes.

L: But... I don't know, _____. I mean, you can tell we're a commuter town by the amount of gas stations it has.

J: Yes. Right, which really surprised me the first time I came here.

L: For a little-old town, it's just as....

J: Yes, I thought, "My God...."

L: You can get gas on every side of the Square.

J: You can. You can, and then down... coming down on East Main this way, there's a couple. Going out north there's a couple. You know, not just on the Square but _____...

L: Yes, so you've plenty of places to get gas. What interests me is: What's going to happen if we have a like '73, you know, an energy crisis, or whatever, when there's not so much gas? What are the people going to do?, you know. Have commuter/park cwork.(?)

J: Yes.

L: As far as a professional, the coming-back thing, we've been kind of working on research as far as _____ school system and the hiring of local people. You know, it would be professionals that come back to Paoli....

J: I guess I haven't followed you.

L: You see, somebody like myself, say, for instance I was to come back and teach at Paoli...

J: Yes.

L: ...would be... we've been kind of researching this idea... well a lot of us... Mrs. Uyesugi...

J: Yes.

L: What, you know... how the school does it and what kind of impact... is it a good idea..?

J: Having local people...

L: ...people teach? and so on.

J: Versus hiring people from outside?

L: And the work that I did on it... I did a paper for school and I interviewed superintendents, and the principal, and different teachers and people. And, of course, we've come up with the idea the other day... it was a good idea because it gave local people, who had a lot of interest in the community to begin with, a chance to become professionals and come back...

J: Yes.

L: ...and yet bring with them some new blood, or new ideals or whatever, into the community.

J: Yes.

L: And yet the outside people that the school draws, have to be a little overly-qualified...

J: Yes.

L: ...because they have to beat the locals out.

J: Yes. Right.

L: Because if they're equal,...

J: Right.

L: ... locals often get the job. If they're not equal, or if the local is better qualified, he gets the job of course. And if the non-local is better qualified than the local, then he gets the job. So it tends to draw better non-local people in to teach.

J: Yes. Yes.

L: And many of them that are non-local have stayed, you know, for several years now. So they... so the success of the schools has, I think... with the band, and with the Journalism departments and the Art(?) departments and everything, it seems to show a lot.

J: Yes.

L So that the ideal of hiring local people works. Because, again....

J: Yes, Mrs. Uyesugi _____ was _____. Yes.

L: Yes, people like that...

J: Right. Right.

L: ...are drawn back into the school system, who bring a lot of knowledge back into Paoli.

J: Right. Right.

L: You know.... And then it lends stability, I guess. That was the other thing the theory brought out: That it lends stability to the school system by those people probably will stay.

J: Well, wasn't it a... I don't know if it was state, I mean, if it was a state kind of regulation or something like that, but for awhile, schools could not hire local people? Wasn't that...?

L: I think they had to limit it or something.

J: Maybe that was it. Maybe that was...

L: I'm not sure.

J: ...to balance it or something like that.

L: Of course, they've pretty well let the school board make its own decisions on hiring people but....

J: OK. I _____

L: There was a... I forget how many local people versus non-local there were. And then, of course, you've got to count people from towns right around Paoli... I count those as local people too because...

J: Yes. Yes.

L: ...they come from small rural communities anyway...

J: Yes.

L: ...and they probably know Paoli and know about it, so I

count those in. But there are more locals than there were non-locals, and the locals tended to have an average, I think, of -- 15 years?

J: Wow.

L: And the non-local was 7. No, it was 15 versus 7. They were about... stayed about 50 percent longer than the non-locals did 'cause, often times, non-locals are just here and gone.

J: Right.

L: So that was the stability part of it.

J: Right. (long pause)
Do you want to take a break and eat something?

L: It's up to you, however long you've got. MACHINE OFF.

J: And it was just that you know so many stories... well, not just about your family --like once you were telling me-- but about the town and the people of the town and the characters and, you know....

L: Yes.

J: ...and stuff like that. And I wondered: What does Paoli mean to you?

L: (laughs)

J: Do you know what I mean?

L: Well, I think, most of all it's home. And the people... and the stories that I tell, the people that told them, I know. And the people they tell them about, they probably knew or their parents knew.

J: Yes.

L: So there's a link with the past there. It's a... continuity is what we're striving for. And then the little stories often have some sort of a, well... some of them have a moral to them. Some of them have historical impact: Who were these people? And that's what I want to do when I teach history. Who were the people that made history? You know... we know... there's sometimes the Founding Fathers are glorified and presented to students as something extraordinary. And then we've got other things, you know... we'd come out two years ago with a film about

Washington, and we learned about Washington's secret love affair and everything. You find out that they're really people.

J: Yes.

L: Normal people. When it comes to history, I want to emphasize that: Who the people were. What did they do and everything. They made... people make history.

J: That's interesting for me to hear because, you know, in fact, Oral History as a part of history grew out of that very impetus. You know, forget about just the generals and the big men of history; just: How did everyday people live?

L: Yes.

J: Yes.

L: I want people to realize that, that George Washington wasn't so great as everybody makes him out to be, but that he did have special qualities that made him something extraordinary.

J: Yes.

L: And then... but at the same time, he had his human side; that he was just as normal.

J: Yes.

L: And with these little stories about the people around here, they have special qualities. To me they're... the people, they come alive. They're almost real people to me now.

J: Yes.

L: It's like I can see Jesse and William O. actually. I can see Jesse...

J: Yes.

L: ...in the cornfield with his hoe, and I can see William O., you know, walking past, not saying anything. I can see and feel those people, and I want to be able to pass that on to the next generation, you know, until some of those people will know...

J: Yes.

L: ...what their ancestors and forbears were like.

J: Yes.

L: What kind of people they were...

J: Yes. Yes.

L: ...as if they did have... you know, they're special people really. And I think, you know, when it comes to family stories, and stories of the town, some people don't.... They hear these stories, time and time again, but they don't take time to try to remember them, or write them down or something. You know, put them on tape. I want to get that stuff; I want to keep it for history, for posterity.

J: Well, the stories that you _____, I mean, are there like a few.... how do you learn them? Are there a few people that you go to, or is it just: You hear this here, you hear this here.

L: Well, when I hear it the first time, sometimes I'll remember it and sometimes I won't.

J: Yes.

L: If I like the story, sometimes I'll go back and I'll have them tell it to me again.

J: Oh, yes?

L: I'll just be visiting with them, and I'll kind of bring up the, you know: What's the story about so-and-so? How did that go? --or something like that. I'll hear it again, and that time I'll try to listen very closely for details of the story so that I can get it as accurate as possible. Then, if I remember it, I go home and I write it.

J: Oh really?

L: You know, if I get the story in my mind the way that I remember the person telling it...

J: Oooh.

L: ...and maybe use a little literary flair as I write the story.... You know, put in descriptive words and stuff because when you hear something... people tend to articulate with their hands or stuff like that. ____ so, when I write it down I have to use a little bit more....

J: Oh. OK. Right.

L: ...descriptive words so that they can...

J: A different way to embellish. Yes. Yes.

L: ...actually visualize the story. It usually... the second time I hear it, I'll remember it if I want to.

J: Yes.

L: If I don't, then I probably don't consider the story important enough for me to do anything with it.

J: Well, how... what's your criteria? I mean, how do you decide?

L: I don't know. If it catches my interest; if I think it's a cute story or it's got some sort of historical significance, I'll try to remember it. Like right now I'm trying to get... Roger Lankford, of course, was telling me the story of the...

J: Oh, Roger is!

L: ...the blind horse falling over the cliff -- and things like that. I want to remember those stories and I want to write them down, but right now... the first time I heard them, in their full detail or whatever, I can't quite write them down because I don't know them as well as I should. So I've got to go back down to him and listen to him again. Either take some paper or tape recorder and get them down so they'll be here for posterity.

J: Yes.

L: And then when I get ready to write my book, why, I'll have those.

J: Are these stories... I mean, do they tend to kind of come up too in your own conversation? Or is it more that they're...?

L: I think they do. My family has always been... they've always had their storytellers. My great-uncle Stanley's quite a storyteller, and my great-aunt Thelma was quite good at preserving stories. Because a lot of those people... they knew and remembered.

J: Yes.

L: Or their parents did -- or something. And then, my Uncle Jack, he tends to remember a lot of stories.

LINDLEY

END OF TAPE TWO, SIDE ONE

END OF INTERVIEW

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